

[P. 10a]

726 the distance is regarded as an invitation to battle.²⁸ A narrative of a famous fight, recorded by Dr. Stanley Newman, has been contributed to this record. Lemondo, one of the leaders, was known to the Chunut informant, J.A.

Lemondo and Tabaa²⁹

726 They knew that they would fight. The Yaud-
202 anchi sent a man, who said that they would
539 fight in a certain number of days. The [Southern] messenger (ho'ye'lis), sent by the Bankalachi, Koyeti, and Tinlinin, asked him how many [Northern] tribes were allied. He was told that there were three, the Chunut, Choinok, and Wukchamni, and that they would fight in seven days. On being questioned, the [Northern] messenger asserted that he was sure of this, for the leaders had decided upon the time. The [Southern] messenger then said that the Bankalachi, Koyeti, and Tinlinin were not ready yet, but that they would send their own messengers [to get an intertribal agreement upon the time].

[After the Southern messenger had returned and made inquiries, the [Bankalachi] leaders told him that it would take them five days to complete their preparations. The next morning they sent him to Tinliw, saying that he should return in five days, for at that time they wanted to know when the [Tinlinin] could come. The [Southern] messenger then went to Tinliw, where the people were numerous, and told their leader, Lemondo, that he had been sent. Lemondo ordered his workers (ts'o'wihni') to assemble the people. He asked the [Southern] messenger whether his news was good or bad and was told that it was bad. His messengers ran swiftly.

One of them went to the Tejon people. On approaching, he shouted and the people gathered immediately. Their leader told them that the news was probably bad, that they had better get their bows and prepare themselves. By the time the messenger [of Lemondo] arrived, they were ready. He told them that the leader [Lemondo] wanted the people to come to his house immediately; they were to listen to one who had come from far off. The people were advised by their messenger to get their bows and their necklace charms [talismans]. Some of them got grizzly-claw necklaces, others got falcon-head necklaces, and still others got eagle-head necklaces.

When they reached the leader's [Lemondo's] place, one of their leaders took them where many people were assembled. There the [Southern] messenger was asked for his news. He reported that the Bankalachi leader wanted the people, for a battle was to take place. On being asked what tribes were angry, he answered that they were Northerners--the Chunut, Choinok, and Wukchamni. At this some of the people asserted that the Northerners were a useless lot, that the Southerners would give them a

[576]

²⁸Gayton and Newman, Yokuts and Western Mono Myths, 87, 88, abstract 11, note 1. Nevertheless, to approach a village or isolated house without calling out was ill-mannered and regarded with suspicion.

²⁹Recorded in Esselman dialect by Stanley S. Newman from Frank Esselman, Bankalachi.

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616 be Speotyto cunicularia), the male sparrow hawk Falco sparverius (tutic), the female sparrow hawk (liklikca), the marsh hawk Circus hudsonius (istis), the prairie falcon (limik), the Cooper's hawk Accipiter cooperi (pohiya'), the sharp-shinned hawk Accipiter velox (kohuiye), the skunk (ök), and the seal (nahaat). Perhaps of mythologic significance is the statement of one informant (Sam Thomas), that "we have forgotten our (limik's) language and speak wečiča's instead."

Eagle and coyote are respectively the heads of each moiety, or perhaps more correctly each group of moiety totems, though more often crow and coyote are used as eponyms for the two moieties. Apparently, the eagle is especially connected with the moiety chief, for in the case of the woman Motsi who became a chiefess, it was said that originally the crow was her "pet" as it was her father's, but when she was elevated to office the eagle became her "pet." Moreover, it was said that a toxelyuwis chief always had the eagle for totem.

• [576] Tachi meeting and not knowing one another's moiety, say: "Hatnuk kwun puus? What is your pet" (literally "dog")? A nutuwuts person replies: "Katy. Coyote." A toxelyuwis person replies: "Kankus. Crow." Sometimes a toxelyuwis person names the killdeer instead of the crow.

The Chunut informant, J.A., aligned animals as moiety totems in the following way.

Tokelyuwich, west

ka 'nkas:	crow
su 'hup:	hawk
l'm:k:	prairie falcon
o'šoš [sic]:	roadrunner
ula'ti:67	meadow lark
ho 'hwimuz:	swan
tsu-tokte 'klus:68	kingfisher
koiyot 'wat:	frog (small)
o-o 'yts:	frog (large)
ma 'čwis:	elk
y'tsa 'hats [sic]:	antelope
sopas, pumuk,	
tsos, etc.:	all seeds

Nutuwich, east

cai 'yui:	coyote
we'ti 'pi:69	pygmy owl
hutu 'lu:	"hoot" owl
tekla 'li:	"screech" owl
poho 'ot [sic]:	weasel
poho 'ot:70	ground squirrel
tu 'nul:	wildcat
a 'dza:	fox

[773]

"Meadow lark was "mean" in the prehuman world; he was a cannibalistic gambler (see Gayton and Newman, 17).

"Kingfisher had supernatural power; he helped doctors.

"All owls were "doctors," and were Nutuwich. Pygmy owl was the first doctor, and he was "often on both sides (moieties)"; people quarreled about this "because he was a doctor's (dream) helper and could easily be on both sides."

[262]

"Ground squirrels were eaten by Tokelyuwich people.

[P. 88a]

435 was \$5.00 (fig. 14, d). This means half-
436 hitched or "chain-stitch" loops in the already
804 strung length of discs, which nearly tripled
the quantity of a plain length from wrist
around elbow and back to wrist.³⁰⁵ A cylindrical
bead called humna was worth twenty-five
cents.

535 The participants and singers in a ritual
465 like the mourning ceremony or an ordinary
pleasure dance would be given about 1/2 šok in
payment by spectators. There was no fixed
amount: if a person really could not afford
to give more than a few beads he was not
thought miserly. At times of display or for
payment of individual performers, as at the
death of Huhuna in the Huhuna Dance, long
strings of money were thrown down.

556 A definite attempt to accumulate wealth
was made by chiefs, shamans, and probably
others who hoped to acquire prestige. Even
when money was not the medium of exchange,
value for value was the expectancy, not, how-
ever, with the shrewd, mercenary motivation of
receiving, but with the courteous, generous
motivation of giving, and maintaining moral
status thereby.³⁰⁶

436 Kroeber, in a general reference to money,³⁰⁷
804 states that the unit of measurement in the
north was the chok; one and a half times the
circumference of the hand. In the south the
chok was somewhat shorter, and was reckoned as
half the hista, twice the circumference of the
hand.

Powers gives a somewhat different evalua-
tion, which may have been the rate of his day.³⁰⁸

The usual shell-money is used among them,
and a string of it reaching from the point of
the middle finger to the elbow is valued at
25 cents. A section of bone [sic], very white
and polished, about two and a half inches long,
is sometimes strung on the string and rates at
twelve and one-half cents.

Numerals

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|--------------|------------|
| 802 1. yet | 6. tu'dip1 |
| 2. po'noi | 7. no'mc:n |
| 3. so'p:n | 8. mo'nus |
| 4. ha'po'ni | 9. no'nip |
| 5. yu'ts:nuk | 10. t1'uv |

[172] ³⁰⁹A half-hitched string with a bead on each loop was a
method of bead-stringing exemplified in Pueblo II material
from Nevada (vide Cody, *Simply Strung*). This method may ac-
count for the "shingled" beads found with a bear burial in
the San Joaquin Valley (Heiser and Hewes, *Animal Ceremoni-
alism*, 589).

[431] ³¹⁰Taking small gifts of cigarettes or candy to old
574 Yokuts people presented a problem to the recorder because
of their quiet insistence upon a return of some kind; re-
fusal to accept a gift in exchange would be a subtle
offense.

³⁰⁹Handbook, 498.

³¹⁰7. 375.

[P. 95a]

622 chief was telling of his plans, the other chiefs, having arrived, privately agreed or disagreed. The speaker's winatum went to them, asking their opinion. If all were in agreement, they all held a low-voiced consultation about specific points, for instance, the date for a ceremony, and the decisions were announced at once by the chief holding the session (M. and J.P.).

A chief's sons or brothers might go out to hunt, but he himself did not. His winatum would see to it that hunters supplied the chief with meat, game, and fish. No informant was able to state exactly how this arrangement worked, save that the chief did not pay for what he received.

[65] Information from the Southern Valley by Pages, and from the Northern Foothills by Powers, tells of a fairly complex and defined system of tribute-taxation, so to say, for those regions. Possibly something of the same sort operated in the Central Foothills and I failed to get a clue to it.

But whatever was received by the chief, he in turn disposed of, to a certain extent, to needy persons. It was a particular duty of the chief to see that no one was hungry or without clothing and shelter. Very aged persons or orphans sometimes had no one to care for them. The recipients of his care were not obligated to make payment in money, objects, or services, unless out of a sense of gratitude. It is in Yokuts etiquette to return gift for gift, and M.L. said that a widow, who perhaps received meat from the chief, would give a basket of acorn meal of something of the sort to the chief's wife when she found the opportunity.

[57] Such an occurrence took place within M.L.'s own family when her widowed mother, without grown sons, was dependent upon others for game.

622 A particular and constant source of financial drainage to the chief was the payment of the winatums, not merely his own, but others arriving with messages. Winatums and all visitors to the village were invited to come to the chief's home where they paid their respects, as it were, and were given a meal. A visitor who did not go directly to the chief's house was looked up by the winatum and invited to go there. A person who refused would be looked upon with gravest suspicion; indeed, no one did refuse.

622 Informants like to refer to the chief's wealth, but his means of acquiring it are not altogether clear. He received payments for ceremonial performances and kept a portion, the remainder going to the performers (doctors, singers, winatums) involved in the ceremony. Trade brought him profit also. And probably in the receiving and distributing of foods he was not a loser. The role of the chief as a gambler was not inquired into, but money-lending at high interest was a common practice of chiefs and other men who had the capital, especially before the Annual Mourning Ceremony.

[42b]

[P. 225a] We... NS25

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W
Y
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from house to house. "He went the rounds and never declined" (S.O.). This procedure was not followed with persons whose intimate connections in a village took them there frequently.

A person approaching a house shouted or otherwise drew attention to himself. To approach quietly was looked upon with suspicion.

The Waksachi greeting used by B.O. was hani 'iwa 'u ūwa (one word). This he claimed was wholly aboriginal although the translation is practically the "How are you?" of European culture. The proper or expected reply was nasu mi nall ūwa tsatsa mo (all of us well, or satisfactory).

W
Y
[888]

Any old man might be called [paternal] "uncle" as a term of good-nature and esteem, much as Europeans call any greybeard "little grandfather."

W
Y
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During the evening, between supper and complete darkness, or after dark in the winter, people sat around conversing. Some would be engaged in tasks such as acorn-shelling or preparing tobacco for the pre-retiring drink. They talked about their plans for ceremonies, hunting, or other occupations; particularly important were discussions of the seasonal moves to other localities for fish, acorns, seeds, etc. Older people told stories, explained the nature of the world, and prescribed conduct for youngsters. This was the only means of instruction.

W
Y
[869]

During the evening young people would shell acorns while some old person told stories or adventures. Stories were told only at night. S.O. recalls Etak and Wilolohi as especially fine entertainers.

W
Y
[525]

The hand game was favorite evening entertainment as it could only be played at night, whereas the women's dice game could be played only during the day.

W
Y
[276]

Persons wishing to induce good dreaming would foregather at a house to drink of tobacco and lime.

MANUFACTURES

Baskets

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Y
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[177]

According to D. the basketry of the Michahai and Waksachi was exactly like that of their Yokuts neighbors. From other informants we know this to be true, yet it should be pointed out that a mutual exchange has brought this about. The Mono-type cradle of twined rods and fan-shaped shade has been adopted by the Yokuts, while the Yokuts circular coiled sifting tray has been taken over by the Mono in preference to their own twined triangular sifting tray. Several shapes and their uses were distinguished by D. and may be taken as typical for all the foothill tribes, both Yokuts and Mono, between Kings River and Tule River. They are shown in figures 2 and 3, Part I. It may

- 727 scalp, celebration or victory dance. It can accordingly be concluded that scalping customs were of relatively little moment in Yokuts life.

MONEY.

- 436 Ordinary money consisted of strings of shell disks, of the wampum type, *keha*. During the past hundred years the Yokuts derived at least part of their supply of this currency through visits to the ocean. It is uncertain whether such trips were made in purely aboriginal times. The unit of measurement in the north was the *chok*, one and a half times the circumference of the hand. In the south the *chok* was somewhat shorter, and was reckoned as half the *hista*, two times the circumference of the hand.
- 436 Long perforated cylinders, perhaps made from the columellæ of univalves or from clams of unusual size, were called *humna* or *humana*, and were exceedingly valuable. They came from the south, probably from the Chumash.

GREETINGS.

- 576 There was little or no handshaking before the white man introduced the custom. Kissing was another undeveloped greeting. Mothers kissed their children, and lovers each other in seclusion; but no one else. The usual greeting is *hileu ma tanin*, "where are you going?" An old form, now less used, is, in foothill dialect, *ma-wit hide*, "you, hello"; more literally, "you, where?"
- 805 Like some other Californians, the Yokuts call the years "worlds." *P'a'an tanahi*, "world went," denotes the lapse of a year.

BIRTH.

- 644 A woman about to give birth sat on the ground grasping a stake set up before her. At the moment of parturition she was raised by an assistant who grasped her from behind. The umbilical cord was tied with one of the mother's hairs, and severed with a knife of cane or elder wood, according to locality. The Chukchansi buried the cord; the Tachi preserved it by having the child wear it over its abdomen.

- 846 Husband and wife were under equal restrictions after the birth of a child. They ate no meat or hard food, and did not cook, hunt, work, or touch tools. The Yokuts attached the greatest importance to these observances, some of which were continued until the remnant of the cord dropped from the child's navel, and others for several months.

- 841 The monthly condition of women—which was thought to be connected with the dark period of the moon—was viewed with less scrupulous abhorrence by the Yokuts than among many tribes.

101 foodstuffs and minerals well within their recognized bound-
131 aries.

622 Each Yokuts tribe was ruled by a Chief. He lived at the
361 principal, or head village. In Yowlumne territory this was
Woilu, on Reeder Hill, where now stands the Santa Fe passenger depot in Bakersfield. The next important Yowlumne village, Tesinliu, was located on the north bank of Kern River about three miles above the Discovery Well of the Kern River Oilfield. The third most important village was on the south side of Kern River just above the old Rio Bravo Rancho, now known as the Olecese place. The chiefs at the two upstream villages were responsible to the head chief at Reeder Hill.

Yokuts villages were almost always located on well traveled trails and sometimes at a point where two trails crossed. Important villages on rivers were often at a ford, or easy crossing, where a trail following the hills crossed another following the river. This was true of the village on Reeder Hill and the one between the Rio Bravo Rancho and the mouth of Cottonwood Creek.

624 The chiefs of these villages placed a Winatun, or private
576 secretary, at a point where trails entered the village. It was the responsibility of the Winatun to meet all approaching travelers, to learn who they were, what was their business, and, if possible, to give them what information was necessary and send them on their way. If the traveler was not so easily disposed of, it was then the duty of the Winatun to conduct him to the chief. After the interview it was the duty of the Winatun to conduct the traveler to the edge of the village and bid him goodbye.

This practice is still carried on at the camps or villages of of remaining Yokuts Indians. After having visited Indian camps and having gathered data from aged Indians for more than twenty-five years, this writer finds this feature one of the most pleasing Yokuts characteristics. It makes a visitor feel welcome to have someone appear and pass the time of day as he drives his car up to an Indian door. If he has time, the young man who is elected as a greeting committee of one will open any gates that are closed.

796 The Yowlumne periodically performed a ceremony that
574 can be classed as a snake dance. Live rattlesnakes were used and were handled by snake doctors, or special medicine men. Yokuts came to this dance from neighboring tribes as far away

abroad gathering foodstuffs, the Indians lived in crude shelters, or huts, more than they did in permanent houses. 221
342

When the salmon were running in the San Joaquin River the Yokuts migrated to that place. During the season when millions of wild ducks and geese entered the valley, the Yokuts were to be found about the sloughs and swamps snaring them and shooting them with their bows and arrows, gorging themselves upon the fresh meat, and drying much of it to be carried many miles across the plains to the permanent villages. [251] 221

The arrangement of the village was not as haphazard as we might be led to suppose. There were some rules governing the arrangement of the camp. These rules might be likened to some of our town and city ordinances. The Headman, or Chief, of the tribe was likely to occupy the most desirable location. The sweat house, which has already been described in detail, was located down stream from the rest of the village. This was due to the fact that care was taken not to pollute the streams above the village. An Indian would be careful in wading across the stream above the village. Bathing and washing were generally done at or below the sweat house. 361
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At least one writer, Steven Powers, and several pioneer whites, as well as aged Yokuts Indians, have stated that the plains and lake houses were built and arranged with almost military uniformity. When several houses stood near each other they were erected in a straight line which approximated a row of houses in a pioneer white town. 361
114

At every village several fires were kept going in the open, day and night. A hole several feet across and a foot or more in depth contained burning coals and cooking rocks. Into this fire pit was thrown all sorts of camp refuse. A pile of dry wood lay nearby. In at least some camps there were rules that the kitchen refuse and the offal from freshly killed game must be disposed of in this family fire-pit. Deer and large game was generally dressed in the field, the carcass being carried to the camp by the men who killed it. There it was taken in hand by the women. 361
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In well organized tribes a stranger was not allowed to enter an Indian village unattended. At the lower and upper limits of the village were situated *Wimatus* (messengers) whose business it was to meet strangers and conduct them to the chief or head man and to run all sorts of errands for him. 609
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The people who wanted to trade carried their things in baskets on their backs. They had to have their *Teah* (Te'-ah), chief with them. When they came up to trade they marched up in a straight line from each side. The *Teah* was in front. 59
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[482]

When the two parties got close to each other they all took hold of the basket straps at the sides of their heads and swung from side to side, singing: [576]

Ho-hoo'-hoo Yoo-'nah

(sung five times)

Hah-ha'

[539]
[533]

He-ke'-mah was the name of that song. That was the name of the trade too.

When the song was done each one took his basket down and spread his things on the ground in front of him. The rows of things were about ten feet apart. Then the trade started. The *Teahs* did all of the talking for their people. They talked to each other and agreed how much each could have. It was all done by rules.

Kahnte told me that his people used to trade off fish, *kots* [obsidian], salt grass salt, and some seeds. Sometimes they traded *kuts* (koots, soapstone) beads. They brought back shell beads and sea shells. *Traw'-neck* [abalone], *Cawm-sool* [clam], and *Caw'-sool* [olivella, or periwinkle]. Kahnte told me about a funny dried thing that one of his men got in a trade. I know now it was a star fish.

In the old days the Indians who lived by the Lakes got their drinking water from the lakes. Around the edge of the lakes the water was muddy and hot. The Indian women used to take a basket and wade out into the lakes until the water was about four feet deep. Then they sunk the basket to the bottom upside down. Then they turned the basket over and filled it. The water at the bottom was lots cooler than on top and it tasted lots better, too. 159
312

Now Tulare Lake is dry. My old people told me that once it dried up a long time ago. The creeks all dried up too. My people had to go to their friends at the hills. Some of them went up Deep creek. They almost died before they got water about where Farmersville is now. 159
133

You ask me, "Will Tulare Lake ever fill up again?" I got only one thing to say. Yes. It will fill up full and everybody living down there will have to go away. I like to see that time myself. [it filled again in 1938]

tion. His position was acquired by heredity. Normally the office passed from an elder brother to the next younger, and then reverted to the elder brother's eldest son.²² This rule was not rigid, however, and was modified in accordance with circumstance. When a chief became too enfeebled with sickness or age to continue his duties he would say whom he wanted to take his place. If his choice was acceptable to the other chiefs and elder men of the village, a gift of money was sent to the nominee. The man chosen did not have to accept the office unless he wished to. [43]

The chief's house was perhaps larger than that of others but not necessarily or markedly so. Neither was the dress of a chief or of the members of his family distinctive. Powers states that chiefs wore their hair long, but so did all men, according to my informants.²³ The food storehouses of the chief were always well filled. He did not hunt himself. Food was provided for the chief's family by young hunters in the village. Such men were not permanently appointed for the task, but would be dispatched by the winatums to get fresh meat or fish for the chief. Informants disagree as to whether the chief paid for his provisions or not, but the weight of evidence indicates that he did not. The chief had to have a plentiful food supply for it was his duty to offer a meal to every traveler, foreign messenger, or stranger, who entered his village. Furthermore, the chief or his wife gave meat to extremely poor people or those who had difficulty in obtaining sufficient food, as the aged or widowed. Such people would accept the food and if possible would return a little acorn meal to the chief when they had an extra supply. A basket might be given in return. Such a return was prompted by courtesy and gratitude, and was not compulsory. [302]

The Chunut (Y) informant described feasts given by the chief.²⁴ These apparently were non-ceremonial—primitive dinner parties perhaps. [574]

Kanti, the chief, had a big house on a hill near this rancharia. Many people could get in there; it was where he lived. He held parties there. His wife and other old ladies would gather seeds and cook them. Any stranger might go regardless of his moiety affiliation. Every guest brought some food with him, but the chief paid him a little money for it. This was just for a good time. Nobody paid the chief (as was done at the mourning ceremony). After dinner some men might dance and women with them: wki hatim tupan toino (little dance half night). Such dancers dressed up or not just as they liked, wearing a feather headdress or skirt, or painting their faces. [622]

²² See genealogy, Western Mono, Waksachi 1, and Yokuts; Entimbiich, Appendix.

²³ *Op. cit.*, 371.

²⁴ Jessie Alonso; see Appendix.

finished. The chief was the first to enter the new sweat-house when the opening celebration was made.

In the late spring when the time approached for the villages to break up into summer camping groups, the chief would call his people together. He would tell them that his family was moving, that he thought it was time for all of them to go, and to return at a certain time in the late summer. After this most families would leave for their camps, but their departure and return was really a matter of their own choice. Generally members of a village moved about as they pleased. If a family wanted to move away, say to another village, or ahead of time to their summer camp, they were free to do so. The head of the family might tell the chief of his plans but in doing so he was rendering a courteous gesture rather than asking for permission. On moving into another village or camping in its vicinity, the chief of that place was notified by the customary call. Persons who camped about without advising a chief in the neighborhood of their business were open to suspicion.²⁴

Beyond the guidance of ceremonial activities the chief's legal offices were few. The settlement of quarrels between individuals or families was often but not necessarily brought to the chief. Small disputes between families, quarrels between women, or between husbands and wives, or cases of divorce did not come before him. Sometimes the chief would hear of a protracted interfamily feud and would send his winatum to the parties concerned asking them to come to some agreement. But difficulties resulting in murder or serious personal injury were usually brought to his attention for settlement. If a family wanted revenge upon a malicious shaman, poisoner, or murderer to the extent of taking his life, the case had to be laid before the chief before any overt action could be taken. However, hot-headed men occasionally sought vengeance upon an enemy without consulting anyone; in such a case the culprit's family was free to retaliate. When the chief gave permission for a person who was regarded as a public enemy to be done away with, no retaliation could be taken by the victim's family. The chief, however, did not usually make a decision of this sort entirely by himself. If there were no other chiefs in the village he would ask the advice of a few venerable men. An angered man might forestall the chief's veto of his plans by consulting men whose opinion bore weight before going to the chief. Thus among the Wobonuch (WM):

²⁴ See anecdote, p. 394.

²⁵ Informant George Dick.

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They went and advised all their relatives that I wished to see them and to know them, and that if they wished to know me they could come, and go back to catch fish in the morning as they had always done.

At 10 P.M. there arrived a graceful native youth sent from the *Rancheria* Notonto to know if we had reached this point, as his captain [copy of Nov. 19: Toiyya] had returned from the *fiesta* at Chichas which Joasps had celebrated, and told them that we had come without doing any injury (as they had been told by the envoys from Soledad Mimion). [He said] that they wished to know me and were awaiting me at their *rancheria* where the people were intending to fish in the river for me. As they had not killed nor sold any horses nor had any fugitive Christians among them had no fear. Heretofore [?] they had come out on solid ground to receive us, and if ever they had fought with any soldiers it was because of the falsehoods they had been told. I answered that they spoke and did well, but that because of having to talk with the Tache I could not come then, but that the day after tomorrow I would be with them in passing. He replied that this was agreeable since their captain had sent to invite other captains from neighboring *rancherias* to meet me, and that they would all be together for my arrival. This native was so gracious and vivacious as he spoke with me, his bravery was so manifest, and his manners so refined, that I presented him with a colored kerchief and some pinole. He departed at midnight much pleased.

[576]

Tuesday, 2.—Because of the fatigue of the horses and the dirtiness of the troop I remained here this day for the first to be refreshed and the second to wash themselves.

[622]

At 9 A.M. came four Tache chiefs, Mariano Tiesar, Goolill, Cullas, and Chilaxas. The last two are those who returned from Soledad the night before. Thirty-seven young men accompanied them, all of them prepared with hand nets for catching fish in this San Gabriel River [copy of Nov. 19: Kings River]. This they did before my very eyes, with great agility, diving quickly and staying under the water so long that I prayed. Some remained under five *credos* [during five "Lord's prayers"], others no less than three [*cinco Credos, y el que menos tres que yo rezo*]. After having caught sufficient large fish [*mojarras*], salmon, and others very palatable, I return with all to camp, to sensibly demonstrate to those who were living within the lakes and marsh (because of believing the lies of the Christian renegades) that they could all reunite and come out to live on their land without any fear. As they could not all be seen together, [I said?] that if the road was traversable, I alone would go to their *rancheria* or sites. At that they replied that they had already told me the cause of their separation, and that they would, by force if necessary, catch and take to San Miguel the Christians who were missing, so [they would?] reunite on firm land. They said that one could easily go on horseback until near the marsh of the lake, and that there they would carry me until they put me in a *balsa* to reach the *rancheria*. Although there were very few people there, they would be much gratified [they said]. I accepted, and they dispatched notice to prepare for my arrival.

[226]

[481]

[47]

[P.10-A]

538 is betrayed, but to her pregnancy as a consequence of the betrayal. The "confession feast," the ritualistic recounting of an exotic experience, climaxes the Orpheus tales (abstracts 139-153).

[606] The rôle of parents-in-law as mediators in domestic quarrels is indicated in the Pleiades tales (tales 15, 33).

[525] The great gambling game, particularly for [526] spectacular rivalry, was shinny. Of secondary importance, arrow shooting, lance throwing, racing, and the hand-game are mentioned as forms of contests.

[171] Hunting adventures and exploits, which are frequent in stories from the Basin, are ignored, as are almost all mundane occupations. The eat-

[262] ing of clover and wild onions (tales 14, 15, 33, 36; abstract 57), and seed gathering (p. 1; abstract 114) are spoken of, but rarely.

● [576] Custom required one to call out when approaching a house. To draw near unannounced would arouse suspicion (mentioned in an abstracted text).

538 The sacred quality of tobacco is brought out by Falcon's exclusive use of it as food and occasional references to its usage for accomplishing some superhuman task (tales 31, 34, 39; abstract 92). The common sacred talisman, a strand of eagle down, is mentioned (tales 33, 34, 53).

[533] Contact with one's supernatural power or guardian spirit through song is indicated in a few tales (tales 26, 43, 46).

538 It is not rewarding to recount further the incidents of culture in the stories: this résumé indicates the general nature of the cultural features exhibited.

Formalized structure of the tales is not always followed. The most common opening of a Yokuts story is with a statement: "People were living there" (taw xə'xə'hin mani' yokuts) or "So-and-so was there" or "So-and-so was going along." Western Mono myths more often refer to the time rather than the place, saying, "In olden times" or "Long ago" (manati' co'in) before taking up the action.

Closing phrases are not necessary. A few of Newman's texts end with "That is the end" or my own, taken in English, with "And that's all." But there is no indication of the "tying up" of a story reported for some people or a "call for an early spring." The taboo on summer storytelling was known but thought of as unimportant, or as a logical consequence of habits rather than as a taboo at all. All of Newman's texts were recorded in the summer. My Michahai informant said that people naturally told stories in the winter evenings, in the summer young people

[574] stayed outside and played. According to the same informant, any visitor in a house might tell stories or adventures. Boys and girls would ask for them if they dared, or hoped that conversation would evoke such recountings. Adolescent

[563] Michahai would go to a well-known storyteller's